The

Non-Subscribing Presbyterian

No. 101 NOVEMBER, 1915. PRICE ONE PENNY. 1s. 6d. per annum post free

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Notes of the Month.

The declared intention of the Rev. R. J. Campbell, so long the well-known minister of the City Temple, London, to be received into the Anglican Church, has occasioned much comment. To many people the intimation came as a great surprise. They wondered how one who had grown familiar with the advantages of a free pulpit should care to relinquish them for a sphere of labour less free. From our own point of view—that of non-subscription—it appears even more singular. There was a time when Mr. Campbell's theology seemed approximating to our own, except that what he called "new" was old in our own household of faith. Many, in fact, who read his "New Theology" were inclined to welcome its author as a convert to the true teaching. But since that work saw the light those interested in Mr. Campbell's written or spoken word were fully aware of a growing conservatism in his theological attitude. It was especially noteworthy in his attitude to Christ and the term employed concerning him. Doubtless as his thoughts turned more and more to the past, the Anglican Church of his earlier days reasserted its influence over his mind, and so the transition, which appears to many as sudden and marked, presented itself to him as easy and gradual. We cannot but think it a mistake even though we have no reason to doubt Mr. Campbell's sincerity. That he will exercise an influence for good wherever he is, we feel assured, and yet it is our conviction that the deepest and most pervading influence can be best exercised in an atmosphere of full spiritual freedom.

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On November 12th will fall the tercentenary of the birth of a very remarkable Presbyterian divine, the famous Richard Baxter. A stalwart amongst the Puritans, he was one who suffered for conscience' sake, and when the Act of Uniformity was passed in the year 1662 he took a distinguished place in that glorious band of martyrs who dared to sacrifice everything in the cause of religious truth and righteousness. Not only as a preacher, but also as a writer, he was remarkable. Such a work as "The Saints' Everlasting Rest," considered by some judges as the best of his writings, is of permanent value, and is indeed still widely read. Many divines would assign to Richard Baxter perhaps the leading place amongst the men of old time who have deepened their devotion or stimulated their thought. Assuredly they will not allow the date of his birth to pass without a thought of their great spiritual progenitor, while all who think and speak of

"our Presbyterian ancestors" will not overlook one of the most noteworthy, alike in work and in personality.

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In the *Missionary Herald of the Presbyterian Church in Ireland* of October 1st, 1915, the following words appear:—"On August 20th, at Hamburg, Professor Ehrlich, the great physician and bacteriologist, passed away at the age of 61. He was of Jewish parentage, and the first Jew to receive the title of Excellency in Germany. He was the discoverer, as everyone knows, of the famous remedy, Salvarsan, popularly known as 606, which has been described as the most potent therapeutic drug in existence."

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The fact that Ehrlich's discovery is so well known, and that his remedy has become so popular as to need a handy name, shows the state of degradation in which the civilised world is. The wide-spread disease, for which Ehrlich found an improved method of treatment, owes its existence to the immoral conduct of the people. The physician may benefit the victims of the malady, and may make the lot of them and of their offspring less hard to bear, but his art cannot prevent the human race from pursuing the sinful courses of which this disease is a result. Only the powerful moral influences of religion can do that. The man who can prevail upon ministers of religion to put aside creeds and confessions, and to keep, as Jesus did, the moral aspect of life before their congregations, will confer benefits on mankind a thousandfold greater than Ehrlich has done. He will begin a great missionary enterprise within the gates of Christendom, and will lead the Churches to make the formation of character in the young, and the glorification of good conduct in the adult their most prominent aim and object. He will verily transform the world. Ehrlich may remedy the disease, but only the combined devotion of all the Churches to moral teaching, under the guidance of Christ, can check the sin of which this disease is a manifestation.

The Bishop of London states that the London Council for the promotion of public morality has placed in the hands of the police all the evidence which it possesses regarding night clubs and the manner in which they are conducted. The Council is representative of all religious denominations in the Metropolis. Very unpleasant revelations are being made in the courts of late as to the character of some of these clubs, and the Bishop pledges his word that they are for the most part the haunt of sharks and other improper characters whose business consists of exploiting the follies and weaknesses of those who can be induced to visit them. Many of the victims, it would appear, are young officers who hope to find in them pleasant relief from loneliness. The Home Secretary stated in the House of Commons last week that the authorities were giving the matter their close attention. But not all the night clubs are bad, and the question of police action is surrounded by legal difficulties. The Bishop, however, seems to think that if the civil and military authorities would combine they have quite power enough to make it impossible to run any place of recreation or entertainment in such a manner as to subject our young soldiers to undue temptations.

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The above paragraph from the *Northern Whig* of October 5th, 1915, cannot fail to interest all those who are concerned about the religious life of the community. These dens of iniquity exist because there is a demand for them. That demand comes from men of the wealthier and more educated classes —men who have had the advantages of the religious and moral training which the country affords. That training has failed to keep them straight. Probably seventy-five per cent. of these men have been brought up in the Church of England, and from that it might reasonably be inferred that the teaching of that Church is giving imperfect moral results. There is, however, no reason to believe that the teaching of the Dissenting Churches is one whit more potent. What is the

reason for this failure? May it not be found in the following considerations? The Church of England and the vast majority of Dissenting Churches put in the forefront of their programmes certain propositions, which are not only debateable, but have little or no practical moral bearing on the conduct of human life. In the Prayer Book, in the Catechisms, and in the preaching in the congregations of the people these matters are, as it were, exhibited in large type. They catch the eye while the moral issues remain unseen. So large do they loom in the mind of the average man, that any failure on the part of a minister to give them prominence is taken as a sign of unsoundness in the faith. Hence the orthodox minister who repeatedly emphasises the moral side of religious teaching rapidly loses his popularity, and soon empties his church. He is condemned as untrue to those theories which popular imagination has come to regard as the essentials of Christianity. The minister who has subscribed existing creeds and confessions has practically muzzled himself so far as his power as a moral teacher is concerned. This greatly lessens the influence of the Churches on the lives of men. Revision of the creeds is thus a crying necessity, not only for the satisfaction of the thoughtful and the intellectual, but also for the welfare of the mass of mankind.

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The efforts of the Bishop of London are good, and will do good, but they are not the best possible efforts, and they will not do the utmost possible good. The civil and military authorities can make indulgence in the debauchery of the night club more difficult, but it is to the Bishop and those with him we must look for the dissemination of a feeling in the hearts of men which will make such abominations no longer a paying business. When the Churches unite to focus men's attention upon the words of Christ as we have them handed down to us, we shall not find it necessary for a Bishop to place so much dependence upon the efforts of civil and military authority.

Killed in Action.

Greater love hath no man than this, that a man lay down his life for his friends.

CAPTAIN CRAIG NELSON.

THE "Down Recorder," October 2, contained the sad announcement that Dr. Nelson, The Hill, had received the following telegram from the Military Secretary, India Office: — "Deeply regret to state that your son, Captain Craig Nelson, 3rd Brahmans, attached 69th Punjabis, officially reported killed in action 26th September. Mr. Secretary Chamberlain desires to express sincere sympathy with you in the loss of this gallant officer." Captain Nelson was educated at Armagh Royal School and in Germany, became a Subaltern in the 5th R.I.R., of which his father

is Surgeon-Major, and with the 2nd R.I.R. went through the South African campaign. Afterwards he joined the Indian Army. On the outbreak of the war he went to Egypt, and then to the Western Front. Some years ago he married Miss Irene Sawyer, daughter of Colonel Sawyer, Indian Army. There are two children of the marriage, boys of tender years. We deplore Captain Nelson's death. Rev. M. S. Dunbar, alluding on Sunday to the sad event, said, We cannot help our feelings being moved when we think of the thousands of our countrymen who have fallen in this titanic struggle, but our feelings are still more acute when we suddenly learn of the fate of one whom we knew, with whom we conversed not so long ago, and who, when we bade him good-bye, was in perfect health and the best of spirits. The War, with all its dread consequences, comes home to us then as it never did before. Captain Nelson was brought up amongst us, and when on furlough from India, was always pleased to join in our service here, and to recall his associations with the church and the people connected with it. I think I may say that many of us were impressed more than ever on his last visit with his frank and affable manner, and pleased to see that his life abroad had not obliterated the sympathies of his boyhood. We remember him with affection, and grieve for his early death. Our sympathy will be sincerely given to his wife and children, who spent some time here, and whom many of us came to know; also to his father, his brothers and sisters and other relatives. It may be too soon to speak of comfort in such a heavy trial, but everyone of the bereaved will be strengthened by the thought that he died at the post of duty, bravely leading his men, and with the thorough conviction that he was defending a righteous cause. His warfare is over. He has entered into peace while still the battle rages on earth. May we, copying his spirit of fidelity to duty and courage in danger, each in our own way, wage the warfare that has been assigned us, and we shall have, in all circumstances, the peace of God, which passeth all understanding.

In Memoriam.

LIEUT. R. L. NEILL.

KILLED IN ACTION MAY 9th, 1915.

If all the best Life holds with Life should end;
If Death should make all high achievements vain,
Blotting out all the glory and the gain;
If o'er the soul his empery should extend,
What could avail to soften or amend
The bitter loss, the pang of human pain?
Then we might mourn for the untimely slain,
And count as waste the life blood of our friend.
But tho' the gallant heart lies cold and chill
Under the red sod of some alien hill;
Tho' life shall look no more thro' those dear eyes,
All is not lost! for us abideth still
His faith, his courage, his devoted will,
While in our race these live, he never dies!

—ANON.

L'ENVOI.

When Erin stretches forth her hand,
Pointing the way that Duty lies,
Her ardent children, as one band,
Arise to make their sacrifice.

Her stalwart sons, with purpose strong,
Their rifles grip, or grasp their swords,
Then set their sails—a mighty throng,
For derring-deeds on foreign swards.

"Fair Mother of the Sea-girt Isle,
Waft us a blessing from thy hills!
We leave thee but a little while;
We meet again if heaven wills."

Sweet Erin smiles with starry look,
Bright, unshed tears her vision dim;
Each exile reads, as in a book,
The Hope she flashes out to him!

A. M'I C

ANIMATED NATURE.

"What is your life?"—JAMES iv. 14.

By REV. EUSTACE THOMPSON.

WHAT is your life? Like the daylight of the sun, it increased at the beginning, it will wane before the end. Shortly before your birth you were like the sun hidden in the mysterious darkness of the night. As soon as you were born your life was evident, but it was very feeble, as the first gleam of the dawn. By degrees it gathered strength, but you were in the world for a long while before you could be called a strong man rejoicing to run your course. At the end, before you sink again into the darkness, your life will diminish, and you will pass from sight with the solemn gradation of the sunset.

Before you were born you were only one of a multitude that had not seen life, although it was possible for them upon given circumstances arising. After your birth you were related to the human race—only as one of the many leaves of a tree—which, like yourself, had been one of an infinite host, any of which might have come forth as that one did, but for want of the necessary circumstances. As the leaf which grows from the bud is only one of the many leaves that are needed for the continuance of the tree, so is the man who grows from a babe only one of the many men who are needed for the continuance of the human race. The same might be said of the relation of any other animated creature to the race to which it belongs. Only there is this difference between the continuance of the tree and the continuance of humanity, or of any other race of animated beings. The putting forth of the leaves of the tree is many times repeated intermittantly, but the generation of men is incessant. Besides, though the tree is maintained by its succession of distinct generations of leaves, as the human race is maintained by its succession of overlapping generations of men, the tree at last dies, but humanity will remain so long as the earth continues habitable. It is true that man changes in course of time under the influence of conditions of life, and there is no knowing what he may be like after the action of ages upon ages; but after a limited series of years the tree will be gone, and its place soon afterwards be occupied or not by another tree like itself, or by some unrelated plant. And the life of the human being is different to that of the leaf in being under self-control. It is possible for you to determine, or at least to modify to considerable extent the conditions of your life; to control them so as to make your life the stronger, longer, healthier or happier—or the reverse. On the other hand, the leaf has no choice, but must make the best—for it has not even power to make the worst—of whatsoever conditions are provided for it, sent and controlled as they are by forces entirely other than its own. It is sometimes claimed that other animated creatures besides man enjoy the same kind of power of adaptation or control of their own circumstances, though in admittedly very much minor degree. All that need be said is, that the degree is such a minor one, that without going into the question of sufficient evidence to prove its actual existence, it is negligible by contrast with the power of men. And there is this thought for you, as a final one for the present, that the fact that your power of controlling the conditions of your life for good, which is by rights a great power, will greatly deteriorate, and you may lose it altogether if you neglect it, or if you abuse it; that is to say, if you use it to control the conditions of your life for the worse instead of for the better, which clearly points to the truth, that the power in question was yours to start with because it was given to you—given by God, who wills that you should use it well and live.

"Were men to one another
As kind as God to all,
Then no man on his brother
For help would vainly call."

COMBER.

ORDINATION OF REV. KENNETH DUNBAR, M.A.

THE Comber congregation are to be congratulated on having so soon made their choice of a new minister. Only a brief month or so ago they said good-bye to their old and honoured minister, Rev. Thomas Dunkerley on his retirement from the active work of the ministry. On Wednesday, 6th October, they assembled to witness the ordination of his assistant and successor, Rev. Kenneth Dunbar, at the hands of the Bangor Presbytery. The Rev. Kenneth Dunbar has not yet fully completed his college course. He took his B.A. Degree at Queen's University two years ago with first-class honours in philosophy, and this year obtained his M.A. Degree by thesis. So far he has spent two years as a regular theological student at Manchester College, Oxford, where he has already won distinction. The full theological course occupies three years, but when the Comber congregation decided that he was the man they wanted, they did not let the fact that he had not completed his course stand in their way. He is now their Minister, although he returns to complete his third year's course at Manchester College. An excellent arrangement, we believe, has been made for managing the affairs of the church and supplying the pulpit in his absence, and everything augurs well for a most successful ministry. Certainly Mr. Dunbar has a right to be proud to have been called whilst still a student, to the charge of so important a congregation as Comber, with its record of zealous and distinguished members, but we have every reason to believe the congregation also has a right to be proud of its young and able Minister.

With their accustomed hospitality the congregation provided an excellent tea before the ceremony to the visiting ministers and other friends. A large and representative congregation turned out in honour of the occasion, the church being almost filled. Shortly after 7-30 the ceremony commenced, the devotional proceedings being entrusted to the Rev. J. H. Bibby, of Ballee, who offered prayer and read the fifteenth chapter of St. John's Gospel for the lesson. The Rev. J. Barron, of Ballyhemlin, preached an able and appropriate sermon from the words, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you"—(John xv. 16). In the course of his sermon he dwelt on the nature of the true disciple, and the significance of the Divine call. The true disciple will be awake and eager, not only in the triumph of the transfiguration, but also in the agony of Gethsemane. He, and he alone, is worthy to belong to the innermost circle, whose bond is not only intellectual sympathy and natural

affection, but the call of the spirit to the spirit. This call is a real thing; it is that alone which gives meaning to the "call" of the congregation, and keeps the ministry from becoming a mere profession. The conviction of the reality of the Divine call keeps a man humble, for he will realise that although he may seem to have chosen his work, the work has really chosen him. His humility will, however, mean a great access of power, in that he will be truly engaged in the vast and eternal work of God.

The Rev. D. J. Williams, of Killinchy, followed, with a searching exposition of Presbyterian Church Government, the substance of which was that the Church of Jesus Christ is, according to genuine Presbyterian teaching, the whole number of those who believe in Him. Presbyterianism is false to itself, in so far as it sets up any doctrinal test, because by so doing it cuts itself off from the Protestantism on which it claims to be based. Protestantism was primarily concerned with the desire for real religion, and Presbyterianism is the natural expression of that desire, with its objection to any earthly barriers whether imposed by State or Church, between his soul and God. Only however, by means of Non-Subscription, can Presbyterianism remain true to itself, for Non-Subscription alone gives the soul free access to God. It insists on worship as the vital test, and, like Christ, demands that the ministry shall not rule, but serve.

The Rev. J. A. Kelly, of Dunmurry, Clerk of the Presbytery, then put the customary questions to the candidate, who, after answering them proceeded to his statement, which was significant for its impressive and manly simplicity. The following is the text :—

I take this opportunity afforded to me to make a few remarks upon the aims and ideals which I have set before myself in undertaking this charge.

My ministry will stand above all for the worship of God and the service of man. As we meet here, it will be in the belief that the religious life is the highest life of all—the life of trust in God, of fellowship with Him; the life of self-sacrifice in the spirit of the Master.

We will meet here in the belief that conduct is of more importance than creed, but never forgetful of the fact that it is religion which alone can inspire us to live the highest moral life.

We will meet here as members of a Free Church, and in this we are distinguished from all other Christians. But it will be no part of my duty as a minister of a free church to dwell upon those features in the beliefs of others, with which we as a body are in disagreement. The pulpit, as I conceive it, is not the place for theological controversy. But as a free minister, as one who believes that the ultimate and inviolable authority in religion is an INWARD one, it will be my aim—an aim that I know will be but very imperfectly realized—to dwell upon those truths which unite rather than separate, whose seat of authority lies in the conscience and the heart, such truths as the ever-seeking, ever-redeeming love of God for His children, our sense of imperfection, our need of Divine help and guidance, the consciousness of our filial duty towards God, and our hope of an ever nearer approach to Him in the life to come.

And it will be my endeavour to point to one who lived the highest religious life, who followed the path of duty, though it led to the cross, and who has left us an example that we should follow in his steps.

And last, but not least, it will be my aim to be not only your minister, but your friend. The ideal church is one in which minister and people meet in the wide fellowship of their common humanity. For only in social and friendly intercourse with you all can I gain that deeper experience—the experience of realising the different needs and wants, hopes and fears, joys and sorrows of each soul—without which experience my ministry would lack the personal appeal.

Assisted, as we must all be, by the grace of God, may we work together harmoniously for the furtherance of God's Kingdom, helping in our own

small way to make this part of the world fairer and better, and thus to do our share in helping on the coming of that time, long dreamed of by poet, prophet, and martyr, when God shall be all in all.

At the conclusion of the statement the final questions were put to the Minister and congregation, and satisfactorily answered. Then followed the most impressive part of the whole ceremony—the ordination prayer and the laying on of hands. Most fitly the offering of the prayer had been entrusted to the Rev. Thomas Dunkerley, who touched every heart as he called down the blessing of God on the latest recruit to His holy ministry.

The Rev. J. J. Magill delivered the charge to the Minister, and wisely laid stress upon the urgent need the minister had to know the congregation in their own homes if he was to be able to minister helpfully to them in the house of God. He also insisted on the importance of temperance work in a minister's duties. The Rev. Alfred Davison delivered the charge to the congregation, but unfortunately exigencies of time prevented our hearing it. We learn, however, that it was felt to be of so valuable a character, that in all probability it will be separately printed.

The service closed with a hymn and the benediction, pronounced by the newly-ordained minister.

MOUNTPOTTINGER.

INSTALLATION OF REV. M. WATKINS.

THE Bangor Presbytery met in the Mountpottinger Unitarian Church on Wednesday evening, September 29th, for the purpose of installing the Rev. Mathew Watkins, late of Moneyrea, to the charge of the congregation, in succession to Rev. J. Worthington, B.A., now of Heywood, Lancashire. There was a large and representative congregation present, including friends from the neighbouring city churches and from Moneyrea.

The devotional exercises were conducted by Rev. Geo. J. Slipper, and a sermon was preached by Rev. J. Glynne Davies, of Banbridge. The exposition of Presbyterian Church Government was in the capable charge of Rev. Alex. Gordon, M.A., who delivered an interesting and instructive address. Following this the Clerk of Presbytery, Rev. J. A. Kelly, put the usual questions to minister and congregation, Mr. J. Johnson responding on behalf of the latter. Invited to give a statement of his views, Mr. Watkins prefaced his statement with special insistence on the principles of Non-Subscription, and summed up the content of his faith as a "Heritage of Spiritual Freedom." Continuing, he said, "In its interpretation of the Christian Gospel, such a heritage yields a faith which makes accessibility to God possible, not through some other's theory, but through a personal life that seeks the perfection of the Father in the Christ Spirit. 'Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father.' " Here is unfolded the essence of eternal life and salvation, and the Gospels reveal to us how Jesus, the son of Joseph and Mary, is the unique human exemplar of this religion, pure and undefiled.

The Rev. A. Davison then offered the Installation prayer, followed by Rev. J. J. Magill. B.A., who delivered the charge to minister and congregation, in which much practical counsel to both was given.

The service, which throughout was deeply impressive, was brought to a close with the benediction, pronounced by Mr. Watkins.

Miss Morrow, L.I.C.M., presided at the organ, and the praise portion of the service was heartily led by the choir.

At the conclusion of the service the company adjourned to the school-room where light refreshments were served by the ladies of the congregation. Opportunity was thus afforded for social intercourse, and during the proceedings Mr. John Johnson, in the name of the congregation, gave an expression of welcome to Mr. Watkins, and was supported by Mr. Jackson. Mr. Watkins briefly responded, and Rev. J. A. Kelly returned thanks on behalf of the Bangor Presbytery.

Memorial Notices.

REV. R. J. ORR, M.A.

THE announcement of Mr. Orr's decease was received with deep regret by the Unitarian community generally, and by all of other denominations, north and south, to whom he was known. Though ailing since early in the summer he was able to move about as usual until within six days of the end, which came peacefully and painlessly on 26th September—the ninth anniversary of the demise of a brother, a medical man, who, for a few years, practised in Killyleagh, Co. Down, but who removed thence to Pittsburg, U.S.A., where he died in 1906. Mr. Orr was the third and last survivor—one of four brothers, sons of the late Rev. James Orr, of Clonmel. a Moneyrea man originally, and uncle to our esteemed friend, Dr. Gawn Orr, of Dunmurry. His mother was a Miss M'Kittrick, of Moneyrea, and sister to Dr. M'Kittrick, of Holywood. He received his earliest instruction from his father—a man of much learning, was one of those first enrolled as pupils in Cork Model School, and matriculated in Queen's College, Cork, on his fifteenth birthday, and graduated M.A. at the end of three years. From Cork he proceeded to Manchester New College, London, where he had the inestimable privilege of studying theology under the guidance of Dr. Martineau and Rev. John James Tayler. Of the latter it was said that the Prime Minister of the day had declared that had Mr. Tayler been a minister of the Establishment he would have made him a bishop. Having held several charges in England, Mr. Orr returned to his native country to undertake ministerial work in York Street, Belfast, where sixteen years were spent in untiring advocacy of the cause for which he worked; and it may be said that as a pastor at the dying bed, or in the house of bereavement, Mr. Orr's kind and gentle ministrations were unsurpassable. He also rendered valuable service to his Church by acting, as he was well competent to do, as tutor to our students. He was for many years Clerk of the Presbytery of Antrim. Some years since he returned to his native town, where, as the *Clonmel Chronicle* says, "Living up to the traditions of his family, had endeared him to the hearts of the people by his many and liberal benefactions to the cause of charity. He was a true type of nature's gentleman, who loved to do good by stealth. He was a profound scholar, and displayed literary taste and ability of a wide range and a high order. He was also an authority on archæological and kindred subjects, and generally speaking, was an extremely well read and cultured gentleman." We can do no better that quote what an old friend (87 years of age), a Roman Catholic, says of him: "His blameless life and sympathy for his neighbours and friends in trouble and affliction, will open the gates of heaven for him. His high ideals, his brilliant intellect, his fine simplicity, ever made him a most interesting personality." He leaves three sisters to mourn the loss of a most devoted brother, to whom we tender our most sincere sympathy. Mr. Orr was in his 73rd year.

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MISS ELLEN M'CAMMON.

With sincere regret we announce the death of Miss Ellen M'Cammon, of Nutgrove, Clough. She was the last of the family of Mr. Andrew M'Cammon—a family that established, in every relationship of life, ties of respect and esteem. They were friends in deed and word, willing supporters of every good cause; hospitable, kindly, and always mindful of those in distress and trouble. They all loved our Church in Clough with a devotion that was true and constant, and proved by their untiring service, their wonderful zeal and generosity, and their cheerful spirit, which they instilled into the life of the Church. Equally so were they interested in the affairs of the denomination in general, in connection with which they occupied prominent and responsible positions, by which their names and rare qualities became

well known to our Churches in Ireland. All her life, Miss Ellen M'Cammon interested herself in the work of the Church, which she served in many capacities. In past years she was the church organist, and she also took a leading part in Sunday School work, as well as in every function and institution, doing her faithful share to promote the life and influence of the Church. Latterly she resigned herself to a less strenuous life. Although unable to attend the services and take an active share in Church work as she used to, her love for the Church, and for doing good works in the neighbourhood did not diminish. She contributed munificently to the Church funds, and took a keen interest in the progress of the children in the Sunday School, whom she encouraged year after year with handsome rewards.

In many other ways she sought to do good, and never wavered from that purpose, applying herself in helpfulness and usefulness, and giving of her resources, not for the glory of men, but for the sake of doing good. Such was the noble course she pursued all her life, and we honour her name and bless her memory.

She passed away on Monday, September 27th, in her 85th year, leaving her devoted nephews and niece to mourn her loss, to whom, in their bereavement, we tender our heartfelt sympathy. Her death is mourned by a large circle of friends, and it involves irreparable loss to our Church and denomination.

Her remains were laid to rest in Clough Graveyard on the following Thursday, the funeral being strictly private. The mourners were—Messrs. Andrew M'Cammon, Banbridge; John H. M'Cammon, Nutgrove; William M'Cammon, Belfast (nephews). Revs. M. S. Dunbar and J. D. Davies officiated.

BY THE WAY.

THE Chancellor's recent statement has made it clear that this war is likely to cost us an enormous sum. But the remarkable thing is that scarcely a grumble is heard at the extraordinary burden of taxation we are now called upon to bear. Evidently the nation is well united in its determination to see the war through to a decisive conclusion.

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There are a few, however, who are inclined to seek out ways of paying their taxes without its actually costing them more, as, for instance, the landlord in the following story:—The landlord had given notice to some of his tenants that, in consequence of the increase in the income tax he would be compelled to raise their rent. One tenant who had not yet received his notice heard of this, and got his blow in first. What is sauce for the goose is sauce for the gander. In a politely worded letter to the landlord, he drew his attention to the grave difference the new income tax made in his (the tenant's) income, and asked if the landlord could make a slight reduction of rent for the duration of the war. So far, at any rate, he has received no notice of an advance.

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The war is unfortunately costing much more than increased taxation can ever make good. Now that so many Ulstermen are at the front, we are having brought most vividly home to us the fact that the war demands an enormous toll of brave young lives.

* *

But anxious though we are, whose fate it is to stay at home, the lads at the front seem to have cast anxiety to the winds in their ardent desire to strike a blow for their country. It has been my privilege to see letters home from various young fellows connected with our body of Non-Subscribing Churches, and one cannot help but be struck by the fact that the dangers and horrors of war are not able to quench their youthful zeal in the least degree.

* *

One young officer I know well was in the terrible battle of the 25th September, and the most he allows of the effect of the fight on him is, that for about two hours he was a bit unnerved—and that under a bombardment which

lasted about twenty-four hours, and which old soldiers say was about the most terrible bombardment in history.

* *

One thing to be learnt from these letters is that in actual war things are apt to be very different from what we imagine. Thus, we at home are apt to picture officers galloping about from place to place on gaily caparisoned horses. This young officer, however, had to get about as well as he could on an antique bicycle, from which everything was missing, including handles, except the bare frame, and which, in addition, was so small that his feet could easily touch the ground.

* *

On the other hand, as I learn from another letter, the dug-outs, which we are apt to picture as miserable holes, furnished mostly with mud and draughts, are, to use the young fellow's own expression, "perfect palaces," fitted up with all sorts of luxuries. The only trouble was the presence of mice, but even these he was inclined to regard as a blessing, for he promised himself some sport potting at them with his revolver.

* *

The Zeppelins have once more succeeded in the favourite German game of finding London, and have taken their usual toll of civilian lives and property. The only reasonable explanation one can think of for these Zeppelin raids is the "bogey-man" one. The chances of hitting any important military point are obviously so slight as to be negligible, and therefore we must assume that the Germans are hoping to frighten us into defeat. But, as I learn from excellent witnesses the Londoners are far from being frightened, and are actually inclined to forget the horrors of the raids in the novel excitement they bring. All the same, these raids are a big black blot on the German name, and one can only hope that our righteous indignation may not lead us to waste precious time and material in "getting our own back." The one thing to do is so to support our armies on the Western front with recruits and silver bullets that we may at one and the same time rid ourselves of the Zeppelin menace and drive the enemy to defeat.

* *

Speaking of air-ships reminds me of a good (and authentic) story about one of our airmen. At one time he was in the ordinary Army, and suffered the following terrible experience. He and eleven others were making their way along about two miles behind the firing line, when a stray German shell burst in their midst, leaving only him and another alive. So disgusted was he with the conditions of land service, where one cannot even walk two miles behind the firing line without the risk of having his meditations (if nothing else) disturbed with stray German shells, that he forthwith joined the flying corps—well, there's no accounting for tastes!

VIATOR.

Reports.

Unity Guild. — The growing popularity of the Guild was evidenced by the fact that people from Whitehead and Cairncastle, to say nothing of Holywood and Dunmurry thought it worth while to come into Belfast to give us a good send-off for the winter. The Hon. Secretary had also received letters from Antrim and Grey Abbey expressing regret at not being able to be present. As it was about 130 persons gathered together in the Central Hall to listen to the very able lecture by the Rev. H. J. Rossington with which the Session opened. This was preceded by a reception by the President who warmly welcomed both members and friends. Sharp at 8 o'clock he took the chair for Mr. Rossington's lecture and in a few well-chosen words introduced the speaker. During the lecture a matter of 60 pictures of great beauty were thrown on the screen by Mr. Geo. J. Hill who combines the offices of Hon. Treasurer and Lanternist. These served to add

to and supplement the lecture. Following the lecture tea was provided and an attractive word-making game was entered upon which occupied the meeting for nearly an hour. But when the game was ended and the prizes had been distributed the company seemed loath to break up and lingered on in pleasant conversation, so that the last of the gathering did not finally leave the hall till 10-30. The next meeting takes place on Friday, 5th November in the Central Hall, and is of special interest. Miss Bates, of Holywood, who has been in France with the French hospitals, is to lecture on her experiences in the War Zone. Her lecture will be illustrated by lantern views, and a silver collection will be taken up during the evening in aid of the French Wounded Emergency Fund. It is specially hoped that the attendance will be large and the collection good, as the object is a particularly deserving one. A second meeting has been arranged for November. It will be held in Mountpottinger School Room on the 17th, when anonymous papers on "If I were President of the Guild" will be read, and a vote as to which is the best paper, and which contains the best suggestion, will be taken. On the same evening the social part of the programme will consist of a Book Tea. Members and friends are requested to provide themselves with badges representing the title of some well known book.

* *

All Souls' Church, Belfast.—Harvest Thanksgiving Services were held in this Church on October 3. The Minister the Rev. E. H. Pickering B.A.: (Oxon.) preached at both services. The anthem in the morning was "Ye shall go out with joy" (Barnby). At evening service there was a very large congregation. The Canticles were sung to Stainer in E flat and the anthem was "The woods and every sweet-smelling tree (West). the subject of the sermon being "National Sowing and Reaping." Despite the adverse conditions due to the war the offertories which were for the Sustentation Fund were considerably in advance of those of last year's festival. The church was beautifully decorated by the members of the Decoration Committee.

* *

Antrim.—Very successful Harvest Services were held on September 26th, when Rev. W. G. Marsden occupied the pulpit both morning and evening, and preached most appropriately. In the evening the church was filled, and looked exceptionally attractive, having been decorated with great taste by the members of the congregation. But above all other features was the singing. Antrim is favoured beyond most of our congregations in its organist, and it is questionable whether in any denomination, even in the city, the thanksgiving for the harvest was more perfectly rendered. The congregation were highly honoured in having Miss A. C. Forbes, of Belfast (a pupil of our organist, Miss Smith), as soloist. Her second solo, "Consider the lilies," will not easily be forgotten by those who were fortunate enough to be present. The congregation, again this year, closed the Harvest Services by unitedly singing John Oxenham's hymn, "For the Men at the Front," and after the benediction the choir sang Pierce's Vesper Prayer for War Time—

"Father in heaven, Whose Love is our protection,
Shield our beloved who fight at Honour's call.
Comfort the suffering; grant to all the fallen
Eternal Rest in Christ who died for all.
Uphold Thy Truth, the rage of man restrain,
And in Thine own good time give peace, give peace again."

* *

Ballyhemlin.—The Harvest Thanksgiving was held on Sunday, October 3rd, when the Rev. Alex. Gordon, M.A., conducted the service and preached a deeply impressive sermon on the text "The harvest is past, the summer is ended, and we are not saved." The meeting-house, which was beautifully decorated, was crowded, and the collection, which was for the heating apparatus, amounted to £7. Another service was held on Tuesday evening.

Clough.—The Harvest Thanksgiving Services were held at the above church on Friday and Sunday, September 17th and 19th. The church was beautifully decorated with flowers, and plants, and corn, by the ladies of the congregation. A large assortment of plants and flowers were kindly sent by Messrs. G. Allen, J.P., Mountpanther, and J. H. M'Cammon, Nutgrove, and others of the members. The services were well attended, particularly on Sunday evening, when the church was full to overflowing. Appropriate sermons were preached by Revs. Kenneth Dunbar and J. D. Davies. Special music was rendered on the occasion by an augmented choir, and solos by Miss F. Hogg. Miss L. Donnan presided at the organ.

* *

Downpatrick.—In Downpatrick Non-Subscribing Presbyterian Church Harvest Thanksgiving Services were held on Sunday, 26th September. The church was tastefully decorated with fruit, flowers, evergreens, and plants. Rev. M. S. Dunbar preached in the morning, taking two quotations from Psalms as his text: "The Lord reigneth, let the people tremble," and "The Lord reigneth, let the earth rejoice." He traced the gradual development of the religious spirit in man from the fear of the Divine Being which prevailed in primitive times, to the trust which slowly superseded it as nature came to be better understood, and which culminated in the revelation of the Fatherhood of God by our Lord Jesus Christ, and the Christian's perfect love and trust, which cast out all doubt and fear. We could not, said the preacher, join in such a service as this with perfect sincerity if we had any suspicion that, though caring for us so far as to provide for our material wants, God had no such tender and individual interest in His children as the earthly parent has. That assurance makes possible the perfect sincerity of our feelings as we praise God for His bounty in the harvest. The preacher in the evening was Mr. Kenneth Dunbar, who is about to be ordained to the charge of the Non-Subscribing congregation in Comber, and will enter on his duties there next year after completing his theological course. Basing his thoughts on the words, "In the shadow of Thy wings will I rejoice," the preacher said that the feeling of joy had always been associated with this season of the year, but that it was deeper and fuller in those who see in the harvest the symbol of immortal love. He went on to speak of the joy which religion gives—the joy of fellowship with God, the joy of His service, and the joy of an ever nearer approach to Him. This joy renders the religious life the only life worth living, and is in itself an earnest of the fuller vision yet to be. There were good congregations, especially in the evening, when large numbers from other churches in the town attended. Miss Crickard presided at the harmonium with her usual ability, and several kind friends augmented the choir. To these the best thanks of the congregation are rendered, also to the friends and members who sent flowers and plants, and to all who helped to make the services a success. The offertories were liberal.

* *

Killinchy.—Harvest Thanksgiving Services were held on Sunday, September 26th, at 12 noon and at 6-30 p.m. The preacher in the morning was the Rev. D. J. Williams, and in the evening the Rev. J. D. Davies, of Clough, who also conducted the service on Monday evening, September 27th, at 7-30. Mr. Davies' discourses were appropriate and timely, and gave much satisfaction. Abundance of corn, fruit, and flowers were sent for the occasion, tastefully arranged by the ladies, calling forth unstinted praise. Special hymns were sung by the choir, as well as an anthem at each service. Mrs. Williams presided at the organ. The collections were somewhat in excess of last year's, and the attendance very good throughout.

* *

Moira.—On Sunday, the 17th ult., Harvest Thanksgiving Services were

held in this church, conducted in the morning by the Rev. Wm. Weatherall in the evening by the Rev. J. A. Kelly, Dunmurry. A week of fine weather preceded the day, which gave an abundant supply of all the wonderful growths of the season. The church had been beautifully decorated by the younger members of the congregation, and many friends and neighbours of all denominations gathered with us to join in these services of thanksgiving for another year of bountiful harvest. We had a largely augmented choir, with Mr. Ernest Worth as organist and conductor. Stainer's beautiful anthem, "Ye shall dwell in the land," was given, the solo parts being sung by Miss Webster and Mr. Woods. Miss Webster sang later, "Come unto Me," which was very much appreciated by all present. The collections were most satisfactory.

* *

Moneyrea.—The Annual Harvest Thanksgiving Services were held in this Church on Sunday, October 3rd, and continued on the following Monday evening. The church had been decorated with great taste by a band of willing helpers, and liberal gifts of corn, fruit, flowers and vegetables were sent in for the purpose. Not the least of the attractive decorations were two miniature hay ricks, beautifully made by one of the members. The music, under the direction of Miss Kennedy, organist, and Mr. T. J. Miller, precentor, was appropriate, and the hymns were heartily joined in by the large congregations present at each service. The special preacher at the Sunday services was Rev. G. J. Slipper, of Newry, a former minister of the church, whose discourses were much appreciated On the Monday evening Rev. E. H. Pickering, B.A., of All Souls' Church, conducted the service, and delivered an impressive discourse. The collections at all the services were excellent.

* *

Newry.—The opening meeting of the Young People's Guild was held in the schoolroom on Thursday evening, September 30th. Tea was served to a large company of members and friends, under the direction of Mrs. Thompson, Miss S. Warnock, Miss Mitchell, Miss Berry, Miss Megaw. After tea the chair was occupied by Rev. G. J. Slipper, President, who, in a short address, outlined the programme for the session. He referred to the splendid work accomplished by the Ladies' Working Guild last year, in supplying parcels of comforts for the soldiers, and urged a continuance of that work during the present session. Mention was made of the fact that news had been received that day that Mr. Jim Thompson, one of the most active members of the Guild, had been wounded, and a letter of sympathy was sent to him from the members. A pleasing feature during the evening was a double presentation—one to Miss M'Combe, who for several years acted as organist, and the other to Mr. R. J. M'Combe, the Church Secretary, on the occasion of his marriage. In making the presentations, which consisted of a gold pendant to Miss M'Combe, and a barometer to Mr. R. J. M'Combe, the President referred to the long services of both in the interests of the church, and extended a welcome to Mrs. R. J. M'Combe. Mr. M'Combe responded on behalf of his sister and himself, thanking the members for their valued gifts, and also for the welcome extended to his wife. The election of officers having taken place, a recitation was given by Mrs. Jack Rowland, and the rest of the evening was spent in a social manner

Echoes.

"The Success of our Enemies is (humanly speaking) impossible; nay, the personal Danger to most of us is so inconsiderable, that those who bravely determine to attend his Majesty in the last Exigency, will most probably never be called for; but should unforeseen Accidents demand it, nothing but absolute Impotency from Age or Infirmity can excuse our Attendance. The Use of Arms is soon learned; and tho' we may not be expert Soldiers, if our Hearts are good, our Hands will be of Service."—*Henry Fielding.*

"I trust and believe that if ever our countrymen are called upon to defend their own hearths and homes, they will not be taught by the preachers of the land that they *may* do so because self-preservation is an instinct which justifies almost any acts. So poor and miserable a doctrine, such a mere apology for resistance, never yet inspired any hearts or nerved any arms."—*F. D. Maurice.*

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